THE SCHOLARS Winter Garment:

OR,

The Garment of Righteousness:

Wherein is declared the duty of every Christian both to God and Man; being very necessary both for young and old to learn.

With many good Exhortations to every Man, Woman, and Child to obey Gods holy Will and Commandement.

Written by THO. ROBINS. B of D.
A Well-wisher to the Gospel of Jesus Christ.

Prov. 6. 21, 22, 23. My Son, keep thy Fathers commandement, and forsake not the law of thy Mother: bind them continually upon thy heart, and tie them about thy neck, when thou goest, it shall lead thee, when thou sleepest it shall keep thee, when thou awakest it shall talk with thee.

London, Printed for *Tho. Passenger* at the three Bibles on *London-bridge*. 1667.

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BRITISH MUSEUM

THE

Scholars CAVIAT.

YOu Scholars all
that doth this Caviat view,
When you have read,
You'l find nothing but's true;
Firſt God obey,
and then thy Parents honour,
All that do ſo,
fight under Chriſt our Bannar:
From needy men
turn not thy face away,
Comfort the comfortleſs,
faint not when thou doſt pray;

Be reverent always in company,
Hate idleneſs,
much good doth come thereby,
Shun hateful pride,
which is the root of evil,
And covetouſneſs
which cometh from the Divel:
Learn this in time,
time is a precious thing,
For rich, for poor, and all,
for Begger, and for King,
Then learn in time,
it will thee profit gain,
And heavenly joys,
Chriſt will ſend thee for thy pain.

So I reſt, Yours in Love and duty,

May
1660.

T.R. The *Author.*

Epheſ.

Ephes. 6. 1, and 2. Verſes.

Children obey your Parents in the Lord, for this is right: Honour thy Father and Mother, which is the firſt commandement with promiſe.

MY Beloved Brethren, I would deſire you all, both young and old, rich and poor, or of what degree ſoever you be, I ſay, I would have you to take notice what is here ſet down, which I hope is for the good of your ſalvation.

And firſt of all I would deſire every Child of God to make good uſe of what is declared unto you: and my firſt exhortation is to obedience; and with the ſame words as the Apoſtle Paul ſpake to the Epheſians: Children obey your Parents in the Lord, for this is right, Epheſ. 6. 1. Here you ſee the obedience of Chriſtian

ne to another, is part of the first Commande-
ment with promise, as in ỳ first verse of this
Chapter: But indeed this is contrary to many
mens minds now adays, for there is many
that will not indure to hear talk of obeying
one another, no not so much as to suffer their
children to show any duty to them: which we
may perceive that they strive to bring them
up quite contrary to the Commandements of
God, and yet they do profess themselves to be
servants of God: but how can we say with a
safe conscience that we be ỳ servants of God,
when we deny his Commandements: nay, our
disobedience is not all, but our daily seeking
to intice & seduce others: for as we are taught
by our parents, so we shall be apt to do: For
train up a child in the way he should go, and
when he is old he will not depart from it. And
indeed we may see it so with us here now, for
here is so many ancient people that is so
blindly led, as I may say, that they will suffer
no child they have to know them, nor to any o-
ther: and this is contrary to that Comman-
dement of God, for as I told you before, look
into Ephes. 6. 2. and there's your assurance
for it, in the words, for the words says there,
Honour thy Father and Mother, which is the first
Commandement with promise? Nay, if you

do

do but read the third verse of this Chapter, you may plainly understand the promise which is made unto all such as do strive to kéep this Commandment of Obedience, for there the Apostle tells us, why we should be obedient; That it may be well with thee, and thou mayst live long on the earth; and no doubt but that it will go well with every poor soul that doth strive to kéep the Commandements.

For as it is in Proverbs the second, the first and second verses, My Son forget not my law, but let thy heart keep my Commandements: For length of days, and long life, and peace shall they add unto thee. Hear ye Children the instructions of a Father, and attend to know understanding; for I give you good Doctrine: Forsake you not my law, for *I* was my Fathers Son, tender and onely beloved in the sight of my Mother: He taught me also, and said unto me, Let thine heart retain my words, keep my Commandements and live, Prov. 4. to the 4 verse.

O that every one of us would but strive to kéep the Commandements of God, and to hearken to the good instructions of our good minded Teachers, and not to give our mind to hearken to the inticements of every bad

fellow which would talk night and day to delude you to disobedience towards God and man, as I may say: For he that strives to counsel any man, woman, or child to disobedience towards their Parents, they strive to draw you away from Gods Commandements.

But I desire you all that be here present to have a care of such people; and as the Apostle Paul exhorteth the Ephesians, so I desire to exhort you all, Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the Children of disobedience, be not ye therefore partakers with them, Eph. 5. 6, 7. Know therefore in this thy day, and consider in thine heart that the Lord he is God in Heaven above, thou shalt keep therefore his Statutes, and his Commandements, which I command thee this day, Deut. 4. 39, 40.

How can that man say he keeps Gods commandements, when he daily and hourly seeks to break them by being disobedient both to God and man: for he that doth not obey his Parents, doth not obey Gods Word: therefore I desire every Christian to consider with himself, whether it be better to obey the true Word of God, or be led away with the fancy

of

of men: meaning such as will give no obedience unto their Parents: For this I will assure you, that the disobedience you carry towards your Parents, is a fore-runner, and a great sign of your disobeying God. For can a man obey God, and deny the two Doctrines of his word? no certainly no man can do it:

Indeed I must needs tell you, that the disobedience of a Christian is more abomination to the Lord then many do take it to be, or else people would have a great deal of more care to obey his will, and to keep his Commandements. I pray you look into the 27. of Deut. and there you shall see the curse that is allotted for those that are disobedient to Father or Mother. For the Word saith there, Cursed be he that setteth light by his Father and Mother, Deut. 27. 16. I pray God that there be not too many now a days that deserves this curse: For certainly there is too many such abroad that hath but little care of their Parents: Nay, I must needs tell the Parents that hath such children, that it is long of them, and not of their Children. For how should a Child learn obedience, when they are brought up where it is not taught? how should a scholler learn all languages,

that

that never hears no word but English; teach them that which is good, and they will learn it: for as the Text saith, train up a child in the way he should go, and when he is old he will not depart from it.

Oh happy is that man or woman, that hath so much grace in their hearts, as to bring up their children in the fear of God, and to learn them to know their duty towards God and man: For how should they know their duty toward God, which they never saw, when they will not show no duty to their own Parents which they are daily withal: Therefore give ear a while unto me, and I will let you understand a little more concerning the joy and comfort that belongs to the obedient child.

And then lastly I shall by Gods assistance declare to you the torments which belongs to them which are disobedient: for look but into the 28. Chap. of Deuteronomy, and begin at the first verse and so on, I pray give your attention to it, and when you have heard it, the Lord of his mercy give you all grace to make good use of it.

And it shall come to pass, If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his Commandements which I command thee this day; then the Lord

Lord thy God will ſet thee above all Nations of the Earth, and all theſe bleſſings ſhall come on thee, and overtake thee: If thou hearken unto the voice of the Lord thy God, then bleſſed ſhalt thou be in the City, and bleſſed ſhalt thou be in the field, bleſſed ſhall be the fruits of thy body, and fruits of thy ground, Deut. 28. 1, to 5.

Nay, this is but ſmall to the bleſſings which is promiſed to them that ſtrive to be obedient and kæp his Commandements: For if thou wilt be pleaſed but to read this Chapter at thy leiſure, you will find a great many comfortable bleſſings for thoſe that truely honour obedience, and do their indeavours to kæp Gods Commandements, which I pray God give us all grace ſo to do, truly I deſire at the hands of our gracious God, that he would put it into the hearts of every one of us to conſider how the Lord threatned the people for their ſins, as you may find in Iſaiah the third.

I pray you conſider with your ſelves, whither you be not in the very ſame condition at this preſent day: For behold the Lord, the Lord of Hoſts doth take away from Jeruſalem and from Judah, the ſtay and the ſtaff, the whole ſtay of bread, and the whole ſtay of water. The mighty man, and the man of war, the Judge and the Prophet, and the Prudent, and the Ancient,

the

the Captain of fifty and the honourable man, and the Counsellor, and the cunning Artificer, and the eloquent Orator. And I will give children to be their princes, and Babes to rule over them. And the people shall be oppressed, every one by another, and every one by his Neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable, Isa. 3. 1, to 6. And as before, I say still: I pray God that we be not almost under the same punishment as those people was, for what sin can we read of in Scripture, but that we are subject unto; Then how should we think to go free from the punishments which are ordained for those sins?

For when was there more crying out against false decrees and unrighteous dealings then there is now adays? or when could you hear of more wrong done to the Widow and the Fatherless as there is now, and hath been this many a day: But I desire every one that hath any hand in such matters, to look into Isa. 10. 1, and 2. verses: there you may see the woe that is pronounced against these that oppress the Widow and the Fatherless; for there he saith, Wo unto them that decree unrighteous decrees, and that write grievousness

which

which they have prescribed : To turn aside the needy from judgement, and to take away the right from the poor of my people, that Widows may be their prey, and that they may rob the Fatherless. Isaiah the 10. Chapter, the first and second verses.

But now a days we make no conscience at all to wrong the Widow and the Fatherless, and to oppress the poor and needy.

No, no, I am afraid that there be too many that make a common practice to wrong the widow and fatherless : But the Lord of his mercy give every one more grace. For he that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to naught, Prov. 22. 16.

He that giveth to the poor shall never lack : but he that hideth his eyes shall have many a curse, Proverbs 8. 22. And too many there be that will turn away their faces from the poor, but you may see many that is ready to give to the rich.

But, alas my Brethen, you may see by this place of Scripture, that it is contrary

to

to Gods Comandements, which is a vile and terrible thing, for if we would but secretly examine our hearts and consciences, and consider with our selves, and we shall find that this proceeds from a disobedient heart, and therefore we should pray God to give us obedient hearts. Which I pray God give every one grace to consider in time, and pray to the Lord night and day, that he spake not to us as he spake to the people in Isa. 43. 22. and these be the words, But thou hast not called upon me O Jacob, but thou hast been weary of me, O Israel.

Truly it is to be feared, the Lord hath a just cause to speak the same words to us: For how can we say but that we are weary of him, when we will not strive to kéep his Commandements? O let us turn unto the Lord, and he will look upon us with the eye of mercy: as in Isa. 45. 22. Look upon me, and be ye saved all the ends of the earth: for I am God, and there is none else.

Oh what a blessed and comfortable spæch was here spoken to poor sinners, this was from the mouth of God, and not from man. O what a miserable condition is this, that we should be so stony-hearted one towards another, when we sée the Lord so loving to us.

Can

Can a woman forget her sucking Child, that she should have compassion on the Son of her womb? yea they may forget: yet I will not forget thee, Isa. 49. 15. O what a comfortable speech is this, if we would but consider on them: for though it is possible for a woman to forget her Child which she gives suck, yet the Lord says he will not forget a sinner: Indeed if our hearts be not made of flint, these loving mercies of the Lord shewed to us, would mollifie and soften the flintiest heart in the world. Oh my beloved, awake out of the deadly sleep of sin, and let us cry unto the Lord and say, Who is among us, that feareth the Lord God of Hosts? Oh let us shake off those old Rags of sin, and strive to cloath our selves with this winter Garment of righteousness.

Oh it is warm clothing! Oh it is cloathing that will keep warm both body and soul! Oh let us cry out. The Lord God will help me, therefore shall I not be confounded.

Happy is that Christian that hath so much confidence in the Lord: For the Lord desireth not the death of a sinner, but rather he would turn from his wickedness and live.

I desire every one of you which be here present to look into the eleventh Chapter of Jeremiah, beginning at the second verse, and there

there you may hear how the Prophet proclaimed Gods Covenant to the Jews, and how he rebuked them for their disobedience: I pray you take notice of it, cursed is the man that obeyeth not the word of this covenant; And I pray God this Nation wherein we live do not deserve the same curse: For I believe no Nation under the Sun hath rebelled more against Gods commandements then we: and there is no way to escape his punishment but by prayer, and repentance, and turn unto the Lord, and call unto him for mercy: and as Job says, in Job 26. 5. Behold he is mighty in strength, he preserveth not the life of the wicked, but giveth right to the poor. Here is comfort for our sinners, for the Text says, the Lord despiseth no sinner: but alas we are too prone to fall into sin, as hatred, and envying, and the like: but look into Job 34. and you'l find that 'tis not fit to give angry words one towards another: for is it fit to say to the King, thou art wicked, much less to him that accepteth not the person of Princes, nor the rich more then the poor, for they are all the works of his hands? Here we may perceive that we ought not to revile one another, either poor or rich, King or Magistrate, for as David says in the 36. Psalm, about the 2,3.

He

He flatters himself in his own eyes until his wickedness be found hateful: the words of his mouth are iniquity and deceit, &c. And indeed there is too many that deviseth mischief night and day, but the Lord give us all more grace, and to call upon him for mercy. And as David says in Psalm 3. Let us all cry, bless the Lord, oh my soul, and forget not all his benefits, who forgiveth all thine iniquities, &c. and in *Psa.* 10. he tells us, like as a Father pittieth his child, so the Lord pittieth all them that fear him. Here you may see the Lord doth promise very much to poor sinners, if so they would but strive to keep his Commandements, which the Lord of his mercy give us all grace so to do. And so much concerning the obedience of a Christian: and as I have shewed you the joys and benefits of those that obey God and their Parents: so I have declared the torments of the disobedient: So I pray God give us all grace to be obedient to him, to our Parents, Prince, and Governours: and so I conclude with this short Exhortation, out of *Prov.* 3. 1, 2, 3, 4. Read at your leisure, So the grace of our Lord Jesus Christ be with you all, bless, guide, and keep you all, this day, and for ever more, *Amen.*

Oa

The Second part.

THe second Part of this Book, doth teach young Schollars their duty to all sorts of people.

First, those Schollars that desire to serve God, must every morning prepare their hearts to put on this Winter Garment of faith, and strive to shake off the old rags of sin, which must be done by faithful prayer.

First, down on thy knees every morning, and pray to the Lord to give a blessing to thy up-rising, and to thy down-lying, to thy going out, and to thy comming in; and when thou hast done so, down on thy knees to thy parents, and desire them to pray to God to give you a blessing: and no question but the Lord will bless such children which be obedient to him, and their Parents; For as Solomon saith, in Prov. 4. 4. Hear ye children the instructions of a Father, and attend to know understanding: and in chap. 6. there he saith, My Son, keep thou thy Fathers commandement, and forget not the law of thy Mother.

So I desire all you that be Schollars, that either reads it, or hears it read, let it be a good instruction for you all, in the first place to learn

learn to serve God: secondly, to give honour and obedience to thy Parents: thirdly, let not thy heart over-slip thée with envy and hatred towards thy Neighbour; but be always ready with diligence to do any thing for them which lyeth in thy power to do; not wronging thy Parents nor thy self. The duty of a Scholar is, if thou mèet any man or woman in the stréet, thou art to carry thy self very civilly, to put off thy hat, and to give them the time of the day, for in so doing thou shewest thy brèeding: more-over there will be some sign of grace in thy old age, for as ỳ Scripture saith, Train up a child in the way he should go, and when he is old he will not depart from it. And I pray God give every child grace to lead his life in his youth, that he may have joy and comfort both in this world, and in the world to come without end, Amen.

A short Prayer for every Scholar to learn every morning before he goes to Schol, or beginneth any labour, then after this ỳ Lords Prayer.

A Prayer for the morning.

O Most gracious Lord God; thou that sittest upon thy throne, and seest into all the cor-

ners of the World; thou mad'st the heaven and the earth, and all things belonging thereto: thou art a God of mercy, thou art a God of favour and love; and even so thou art a God of justice and wrath, yet slow to anger, or else what would become of poor sinners; O Lord, I do give thee humble and hearty thanks for this good blessing which thou hast bestowed upon me this night past, in giving me such quiet rest and sleep; O Lord I confess thou mightest have made my bed of ease a bed of death: But O Lord, seeing it hath pleased thee to preserve my life a little longer: so O Lord I do desire thee out of thy tender mercy to give me this day, a heart of true Repentance, that I may truely repent me of my sins, and lament for all my transgressions. O God thou knowest the flesh of man is weak and frail, yet we know thou art able to put strength into the weakest soul: therefore I beseech thee out of thy tender mercy for to strengthen my faith; put grace and wisdome into my heart, that I may do nothing but what is pleasing to thy sight. And grant O most merciful Father, that whatsoever I shall think, or speak, or take in hand, it may tend to thy glory the good of my friends and neighbours, and for the joy and comfort of my poor soul, and that for thy Son, our *Lord* and *Saviours* sake, I will farther call upon thee, in that most

holy

holy and perfect prayer which thou taught thy Disciples, in that holy place of Scripture, Mat. 6. 9. where he said to his Disciple, When you pray, pray thus, saying, Our Father, &c.

Lastly, when thou hast spent the day, call into thy mind how thou hast spent it; and if thou hast done any thing which thy conscience telleth thee is not right, then fall on thy knees, and desire the Lord to forgive thee, and that with a true heart, and then no doubt but the Lord will hear thy prayers.

A short Prayer for the Evening.

O Lord God, Heavenly Father, I beseech thee hear my prayer, and let my cry come unto thee, consider my prayer, O Lord my God, lighten thou mine eyes, lest I sleep the sleep of death, and so be utterly lost: I cannot but confess I have sinned against thee: but O Lord *I* know thou art merciful, and will shew mercy to all such as will confess their faults, and truely repent them of their sins, and strive to forsake their wicked ways, and turn to the Lord and live: therefore turn me O Lord, and *I* shall be turned: make me to know the way to righteousness, and give me thy spiritual grace, that I may flye from the way of the

the wicked, and turn unto thee for salvation: O Lord my God, and my redeemer; and as it hath pleased thee to give me this day liberty to follow my calling which thou hast called me unto, so O Lord I beseech thee to give me thy favour and countenance this night, set thou a guard of Angels about me, that no evil spirit have power to entice my poor weak and sinful soul, that by thy power and protection I may take quiet sleep, and rest under the shadow of thy wings, that when I sleep, I may not sleep unto death, but sleep unto life everlasting, and all for thy Son our Lord and Saviour, in his words I pray farther, saying:

Our Father which art in heaven, hallowed be thy Name, thy Kingdom come, thy will be done on earth as it is in heaven, give us this day, our daily bread, and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil, Amen.

So I remain your faithful Servant
in Christ Jesus,

Tho. Robins.

FINIS.

These books following being of a small Price, are printed for *Tho. Passenger*, at the three Bibles on the middle of London-bridge.

THe christians Combate, or his true spiritual Warfare, by *C. Love*, late Preacher of the Word in the City of *London*.

The wise Merchant or the pearl of price, by *T. Calvert*, Minister in *York*.

The Book of Graces, with prayers for Morning and Evening: These are all but three pence a peice.

The sinners warning peice, or Heavens Messengers, by *T. Robins*, B. of D.

Mans chief guide to Salvation, by *T. Robins*, B. of D.

A Wonder of Wonders, or Gods people, the Worlds wonder, by *R. Hough*, a lover of the truth.

Englands

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of the manifold mercies the Lord hath be-
stowed upo his sinful Nation.

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These Eleven last are but two pence a peice.

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